

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

EMILY ROBINSON, Publishing Agent.

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WE occasionally send numbers to those
who are not subscribers, but who are believed
to be interested in the dissemination of anti-
slavery truth, with the hope that they will
either subscribe themselves, or use their influ-
ence to extend its circulation among their
friends.

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THE BUGLE.

The Mormons—Polygamy.

It is but a little over twenty years, since
the first promulgation of mormonism. Now
its disciples number some 300,000 or more.
They have agents and missionaries in most
of the principal cities of Europe, and in all
the large towns of Great Britain. Says the
London Journal, speaking of their missions:

Their great object is to make converts, to
gather the saints" to Deseret. From Great
Britain, since 1840, 14,000 persons have been
admitted to the doctrines of Mormonism, and have
gone forth to join the settlement. The Mor-
mon emigration, in 1849, passing through
Liverpool, amounted to 2,500 persons, all of
the better class of emigrants; and it is calcu-
lated that 30,000 Latter-day Saints then
remained behind. In June, 1850, there were
in England and Scotland, 27,863 Mormons,
of whom London contributed 2,529.

1,846, Sheffield, 1,920, Edinburgh, 1,331,
Birmingham, 1,909, and Wales—South
Wales principally—4,312. And the Mor-
monite census was taken in last January,
giving the entire number in the British Isles,
as 30,749 "Saints." During the last fourteen
years more than 50,000 had been baptized in
England of which nearly 17,000 had emi-
grated from her shores to "Zion."

A late Plain Dealer contains a letter from
a lady in Utah, setting forth half ironically
and half in earnest, the evils and the advan-
tages of the system of polygamy as practi-
cated there. We have heretofore hardly been
able to realize that this state of society did
really exist, and receive defense from sober,
mild-mannered men and women. But such is
indeed the fact. From this communication,
as well as from a private letter we have also
seen, we learn that public sentiment in Utah
is overwhelmingly in favor of this practice.
That to have no wife—or but one, subjects a
man to contempt or loss of cast in Mormon
society, while a multiplicity of wives, pro-
portionately elevates him in public esteem.
They quote the Bible as their authority, and
show that the multiplication of the true chil-
dren of the church, is their object. The
letter writer informs us that they are emi-
nently successful. That the whole valley is
swarming with sprightly children, and adds
that the "Saints," are doing their utmost, for
their education.

From Frederick Douglass' Paper.

Sectional Slavery—Whas is it?

Those who speak of localizing or section-
alizing slavery, as I have already shown,
consider slavery in the States "local" or
"sectional;" the inter-State slave trade, too,
is "sectional" by their own showing, and
they propose to "leave to the States the
whole subject of slavery and the extradition
of slaves." In so doing, they tell us they
shall make the Federal Government "relieve
itself from all responsibility for the existence
of slavery."

WILLIAM GOODELL.

was "national"—just as he, and the Pitts-
burgh Convention, are trying to get it to be
again. Well, then, let us look at this "sec-
tional" slavery and see how it appeared at
that time.

One year after the inauguration of Wash-
ington, so glorious in the eyes of Mr. Sum-
mer, on account of the absence of "NATION-
AL" slavery, the census of the United States
gave the items that follow:

Slaves in the State of New York	21,324
" " " New Jersey	11,423
" " " Rhode Island	952
" " " Connecticut	3,759
" " " Pennsylvania	3,737
" " " N. Hampshire	158
" " " Vermont	17
in all	40,370

Equal to about one-fifteenth part of all
the slaves *then* in the United States, Massa-
chusetts being the only non-slaveholding
state in the Union. But all this was no
"national" disgrace, no "national" crime,
forsooth! because this slavery was all "SEC-
TIONAL" and not "NATIONAL."

And by the census of 1840, we had *only*
four *REALLY* non-slaveholding States in the
Union, viz: Massachusetts, Maine, (formerly
a part of Massachusetts), Vermont, and
Michigan! In all the other states there
were slaves. Ohio had 3, Indiana, 3, Illinois,
331, Wisconsin, 11, Iowa, 16, New Jersey,
674, New York, 4, Connecticut, 17, Rhode
Island, 5, New Hampshire, 1, Pennsylvania,
1, in all the so-called "non-slaveholding"
States there were 1, 120 slaves! Why is not
the foul blot removed? Oh! It is only
"sectional" and not "national" slavery that
remains, and therefore it is no "national"
disgrace!

If this theory of "national" and of "sec-
tional" slavery were correct, we might con-
gratulate ourselves with having no "NATION-
AL" slavery, even though *all* the States in
the Union were slaveholding states, and two
half or two-thirds of all the people in each
of the States were slaves! The number or
the proportion of slaves in each State, or in
the nation, does not alter the case. The
truth and justice are the due of the Dead
and of the Living. Flattery is as misplaced
in treating of the Dead as Detraction. "Si-
cum Cuicque" is a better rule of action—
to every man his due!

And the common sense of the world accepts this as just or History
would be a mere collection of lying
Epitaphs.

We certainly have no praise for Mr. Web-
ster. But that is of the less consequence,
as almost every Meeting-house reckoned with
the most nauseous adulation on the day of
his death—as every Court has responded to
the lamentations of every Bar—as every orga-
nized Body, from the Cabinet at Washington
to the Board of Brokers in State Street,
have joined in one sympathizing wail,—as
every newspaper has wrapped itself in the
sable garb of woe—as every flag now flaps
at half mast, and as these demonstrations
are but the first drops that run before the
inundation of Eulogy which is to come.—
But we have no disposition to employ bitter
words, however fit, to describe his character
and his public life. The simple juxtaposition
of his words at Springfield, in 1848, and
those at Washington on the Seventh of
March, 1850, would make all severity of
language as unnecessary as it would be tame
and weak. The gloomy terseness of Tacitus,
or the glowing exuberance of Gibbon, could
give no darker coloring to that portrait drawn
by his own hand. We are content to let
posterior judge of him from that picture fur-
nished by himself, seen in the light of the
circumstances of the last years of his life.—
While we have no regret to express for Mr.
Webster's death, we as certainly feel no ex-
ultation in view of it. If God have no
pleasure in the death of the wicked, much
less should man. Had we any personal
hostility towards him, we might lament his
dying just at this time,—for it was, surely,
most fortunately timed for him. But we re-
gard the event as one of the slightest possi-
ble importance, for good or for evil. Mr.
Webster had passed the time appointed for
man on earth, and his political career would
have ended on the Fourth of next March, if
he had been permitted to hold his office till
then. The slaveholders, whom he had ruined
his fame to conciliate, had shown the
esteem they held him in at the Baltimore
Convention, and the bitter strife of Mr.
Mangum of N. C., just before Congress ad-
journed, was but a foretaste of what they
had in store for him, for his treachery to the
candidate of his party. His desertion of the
Whig party, while he was enjoying the
prestige under it, had necessarily forfeited
the respect and confidence, and left him
nothing to fall back upon but a party hand-
ful of sycophants and parasites, equally des-
titute of political weight and personal influ-
ence. His strength for good and for evil
expired before his death.

Indeed, his political influence was never
great. Even his speech of the 7th of March,
though fatal to his fame, was immaterial to
the result. The Compromise bills would
have passed in his despite, if not with his
assistance. The slaveholders really owed
him no return for his service that day, for it
made no difference in the issue. They were
willing, of course, to have his aid, and,
doubtless, were prone of promises and flatteries
to secure it; but, substantially, it was
of no consequence to them. They were sure
of their game before they caressed him into
playing into their hands. So, as to the
effect that speech had in developing the
atheistic character of the Chief Priests and
Levites, of the Doctors of Divinity and
Church-members, of the Northern Church,
and the promulgators of the Pittsburgh
platform may be very readily imagined and
accounted for. But a co-operation by those
who have hitherto sought the POLITICAL
ABOLITION of slavery, would be manifestly in
the sight of all men, a RELIQUISHEM OF
THAT ENTERPRISE; and no imputation of
"suspiciousness" can prevent men, every-
where, from seeing and recognizing so self-
evident a fact. It is seen and recognized
already by the Scott Whigs and the Pierce
Democrats, all around us.

But I leave this for the present to inquire
more directly into the propriety of the lan-
guage used, when men speak of slavery in
the States as though it were, or could be
merely "local" or "sectional" slavery, in
contra-distinction from "national slavery."

Mr. Sumner tells us that when Washington
commenced his administration in 1839, slave-
ry was wholly "sectional" and freedom

From the Liberator.
Death of Daniel Webster.

This topic must be the inevitable text
of the weekly discourse of the *Liberator*, as
well as of every other paper in the country.
We are sorry that the editor is not at home,
to bestow upon this task the strength of em-
phasis he would be sure to give it. The
world would then know that there was at
least one man who did not join in that chorus
of flattery which Whigs, Democrats, and even
Free Soilers, have united in raising
over Mr. Webster's coffin. We trust that he
will express his sense of what is due to him
in the next paper. In the midst of a ful-
some panegyric with which the air is thick,
it will be comforting to feel one winnowing
breath of discriminating truth to help clear
away the fog, and to show the Dead some-
what as he will appear to impartial posterity.
We shall not attempt to do justice to this
topic, but it is due to the Abolitionists and to
the Slaves, that it is known that they have
no incentive to burn before his shrine,—that
Death has worked no change in their opinion
of his acts when living.

It is perhaps a natural feeling which
shrinks from uttering, in the sternest language,
one's sense of the evil deeds of the
newly dead. Even murder leaves some of
its horror in the ghastly presence of the
strangled assassin. But Death, while it may
soften for a moment the feelings which Justice
extorts towards the criminal, can work no
change in his guilt, or in the permanent
character of his actions. Death but sets his
seal upon both, and delivers them over to the
unprejudiced verdict of after-times.—
Nothing can be more weak or absurd than
the trite aphorism, "Nil de mortuis nisi bonum."
Truth and Justice are the due of the Dead
and of the Living. Flattery is as misplaced
in treating of the Dead as Detraction. "Si-
cum Cuicque" is a better rule of action—
to every man his due!

Then Mr. Webster's Diplomacy with Great
Britain is cited as proof of his statesmanship.
He saved us, *tempore*, from a War with
England! Perhaps he did, in the sense in
which a man, when put in the dilemma of
your money or your life, saves his life by
giving up his money. A war with England
was morally and politically impossible, under
the circumstances. Neither nation wanted
war, but America would have sacrificed all
in dispute to avoid it. As long as we live
under the pacific dominion of the Southern
Patriarchs, we are absolutely safe from any
War for Free territory! Mr. Webster's
diplomatic skill consisted in giving to England
all she had the face to ask for. Had he re-
fused to concede whatever was necessary to
satisfy her, even to the half of Maine and the
whole of Oregon, had he suffered the
smallest cloud of War to gather on our
horizon, he would have been hurled into a politi-
cal annihilation from which he would have
risen no more. Mr. Webster has nowhere
impressed himself upon American History.
He has made no mark. The country owes
nothing, good or bad, to him; but it is not
on such men, however low may be the plau-
sibility of their contemporaries, that History
bestows the meed of her highest praise.

Mr. Webster adds another to the list of
victims to Slaveholding ingratitude. It was
no evidence of his State-craft, that he ever
hoped better things from the quarter toward
which he looked than he got. He was the
bound victim of Slavery for his whole forty
years, though the sacrifice was delayed till he
was three score and ten;—for he was han-
dled and checked and held down by the
links of the chain that sorceress weaves round
politicians from the beginning to the end.—
He sometimes struggled in it, but he never
had strength to break it. He lacked the
vision which a true Statesman would have
had, that the time had come when Resistance
to Slavery was possible and hopeful,—the
only possible and hopeful career for a Northern
man. Had he placed himself at the
head of the Northern Movement against
Slavery, he would undoubtedly have been
now a hopeful aspirant for the Presidency, in
the heat of an animated and honorable con-
flict. But he chose to be the Tool of the North.
The South used the tool, and threw it contemptuously away. Disappointed, mortified,
ashamed, heart-broken, he turned his face to the
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FIFTEENTH ANNUAL MEETING
OF THE
PENNSYLVANIA ANTI-SLAVERY SOCIETY.

The Pennsylvania Anti-Slavery Society convened in its Fifteenth Annual Meeting, at the Horticultural Hall in West Chester, Penna. on the 23rd, 1852.

The President of the Society, James Mott, at 11 o'clock, took the chair and called the meeting to order.

In the absence of the Recording Secretary, on motion of J. M. McKim, C. M. Burleigh was appointed Secretary, and Dr. J. A. Rowland and Alice E. Hamblton Assistant Secretaries.

Lucretia Mott remarked, that on coming together after a year's separation, it is natural that our religious feelings should be excited.—She therefore proposed a brief period of silence.

After a short silence, Lucy Stone said :

Though this is the first time I have been among you and most of your faces are strangers to me, I recognize in you, the long tried and true friends of the slave, who, on the frontier of slavery, and through pecuniary trials, have been faithful to him. While the world around you has been scrambling for power, honor and gain, you have known that there is a higher power and honor, and a richer wealth, which moth and rust cannot corrupt, nor thieves take away.

You who have worked so well, know the need of continued and increased labor. There are more slaves now in our country than ever before; slavery is stretching out its territory and increasing its markets, and gaining more power. But while this is true, we also have cause for encouragement. While the political parties are bowing to the demands of Slavery and the religious sects are joining hands with them to send the poor fugitive back to a life of torture and woe, we have new recruits coming to our help. Men and women before inactive and silent, are coming as our co-workers, bravely to contend against the wrongs, while the slave's enemies are one by one failing and going to that bar where they must answer for their wrongs to him. Let us find where our strength is; in the arm of Him who is higher than the highest, and stronger than the strongest; then though hand join in hand their power shall be broken. A single human thought is stronger than they.

Lamartine said of Willerforce, that he went up to the throne of God with a million of broken fetters in his hands. Let us labor to bear with us such trophies of our fidelity. There are fetters to break, not in the South alone, but in your own State. It has been truly said that slavery has made it into another Guinea Coast. We want to see the people repudiate the Fugitive Slave Law. I want to see here such scenes as I saw at Syracuse in the great meeting to commemorate the rescue of Jerry from his masters. [Here followed a touching narrative of the meeting between Captain Drayton and Frances Russell, one of the 77 fugitives of the Schooner Pearl, and a sister of Emily Russell, who starved herself rather than be sent to the New Orleans slave market.] The speaker went on to make an impressive appeal for anti-slavery labor, enforcing it with pertinent facts and appropriate quotations. She did not agree with Gerrit Smith that this nation had shined away its day of grace, and that its reform was hopeless; but she believed that if all who recognize the wrong of slavery would join hands in the work we might ere long present our country to the world, redeemed from this crying sin, a nation truly free and just. It only needed the firm purpose and steady till; the faith and purpose that flattery cannot seduce, nor persecution daunt. Abolitionists must be men who would not flatter Neptune for his trident, nor Jove for his power. They need that courage which, when the trial comes, as at Christians, will firm, by which they will choose the prison or be hung, rather than falter.

The Treasurer reported the receipts of the year as amounting to \$3721.51, and the disbursements as \$3731.23.

On the resolution to publish the report in pamphlet form, a spirited discussion sprung up on the propriety of admitting that the wrongs of slavery might advance the cause of freedom.

Third day Morning.

The Society met as adjourned, the President taking the Chair. The minutes of yesterday's meeting having been read by the Secretary, the motion to publish the annual report in pamphlet form was adopted unanimously. The business committee, through its chairman, Oliver Johnson, presented the following resolutions:

Resolved, That, under a deep sense of our dependence upon the God of Justice and Truth, in whose strength alone are we qualified to engage successfully in a moral conflict with oppression and wrong, we joyfully embrace the opportunity now afforded us to re-affirm before our country and the world, in the light of another year's experience, our abiding conviction of the soundness of the principles upon which our society is based, and of the wisdom of the measures we have, hitherto pursued for the overthrow of slavery.

Resolved, That however visionary our plans and purposes may appear to those whose sense of justice is blinded by interest or warped by passion, and however our motives may be impeached or our reputation assailed, we must continue to proclaim in the ears of our countrymen the duty and safety of Immediate Emancipation, and the right of the slaves to freedom and a home upon the American soil.

Resolved, That we reject as absurd and impious, the doctrine so often promulgated from the Pulpit and the Press of this country, that there is a conflict between the chains of abstract justice and the rights of the slaves on the one hand, and the interests and welfare of the people on the other; and assert, on the contrary, the Divine law of Human Brotherhood—that what justice demands for the oppressed, it demands not for their sakes alone, but for the conservation of free institutions, and of all that pertains to

the rights and the happiness of the whole people.

Resolved, That he is neither a true patriot nor a true Christian, but an enemy to God and the human race, who teaches his countrymen to enslave their fellow-men in order to ensure the stability of a free government, and to restore the fugitive slave to his master in order to fulfill the compromises of the Constitution; and that there be any sacredness in the commands of God, or any truth in the monitions of history, the direct tendency of such teachings is to deaden the sympathies, harden the hearts, and blunt the moral sense of the people, and lead the nation to swift destruction.

Resolved, That we have signal cause for rejoicing in the fact, that the dark and threatening cloud which hung over our pathway at the time of our last Anniversary is now happily dispelled; that the efforts of the Chief Magistrate of the country, and others in authority, to revive, for the defence of chattel slavery, the odious doctrine of Constructive Treason, to put down the anti-slavery movement, and blot out the hopes of the enslaved by the terrors of the dungeon and the gibbet, have proved abortive; and that the American People are becoming slowly but surely imbued with a sentiment of abhorrence of slavery and are gradually opening their eyes to the truth that its existence is incompatible with their own interests and welfare as it is with the law of God and the inalienable rights of its victims.

Resolved, That we pronounce the Fugitive Slave Law a masterpiece of Legislative iniquity, infamous alike in its origin and object; that the attempts of the two great political parties of the country to make it a "fugitive," to silence all discussion of its provisions and all opposition to its inhuman workings, are an insult alike to the intelligence of the American People and the spirit of the age; and that, in view of the utter impotency of all such efforts and of the constant increase of anti-slavery agitation, we may well indulge the hope that, by the might of a Public Opinion more potent than any legislative decree, it has become practically a DEAD LETTER upon the statute book.

Resolved, That, in the failure of Daniel Webster, Millard Fillmore, James Buchanan, Geo. M. Dallas, Lewis Cass, and Stephen A. Douglass, to secure a nomination for the Presidency as the reward of degrading and competitive subserviency to the slave power, we witness a signal exhibition of retributive justice, and that notwithstanding the Convention of the Whig and Democratic parties made slavery the "head of the corner" in the construction of their respective platforms, we have occasion to rejoice in the fact, that large numbers of the people who belong to those parties at the North are giving unmistakable indications that they do not mean to be bound by the pledges of their leaders, and that whoever may be elected to the Presidency, they do not intend to relinquish the freedom of speech and the press, nor bow their head under the yoke of the slaveholders.

Resolved, That independent of all questions as to the meaning of particular clauses of the Constitution, and whether it be admitted or denied that it contains certain guarantees for the benefit of slavery, the effort to establish a Union between States that are slaveholding and States that are free must in the nature of things be abortive, since the legislation demanded by the former is diametrically opposed to that required by the latter; and therefore we reiterate the doctrine of the American Anti-Slavery Society, "NO UNION WITH SLAVERY."

Resolved, That the scheme of African Colonization, as prosecuted by the American Colonization Society and its auxiliaries, being founded upon an unreasonable and unhygienic prejudice, and virtually denying, as it does, the equal brotherhood of those who wear a dark complexion, continues to excite our deepest abhorrence; and that, in view of the extraordinary efforts of its supporters to impart to it new life and vigor, and especially in view of the sanction recently given it by the Legislature of Pennsylvania in the conditional contribution of funds to its treasury, we deem it our duty to lift up anew, and with undiminished earnestness, our testimony against it, and to claim for our colored fellow-citizens, both bond and free, the right to life, liberty, and the pursuit of happiness upon this their native soil.

Resolved, That, in view of the increasing willingness of the people of our State to read anti-slavery books and papers, and to listen to anti-slavery speeches, it will be our duty during the coming year to make a vigorous effort to extend the circulation of *The Pennsylvania Freeman* and other anti-slavery journals, and sustain as many qualified lecturers as our ability will allow, that by these means the gospel of anti-slavery may be widely diffused, and our State and Nation be redeemed as speedily as possible from their bondage to the Slave Power.

Lucretia Mott moved the adoption of the first resolution. Chandler Darlington remarked that the resolution commended the wisdom of the measures the Society has hitherto pursued. The Society had changed its measures since its formation. It formerly went for political action but now it condemns it. How then can it appear the wisdom of its former measure?

Oliver Johnson replied, that the Society did not disapprove political action, except such as is inconsistent with anti-slavery fidelity.

It did condemn such action, under the Constitution of this Union, as tends us to sustain its pro-slavery Compromises, but no other. He saw no evidence that we had changed our ground in any other way than that we had found a new application of our principles, another bond holding us to the slave system.

Ch. Darlington said the Society had once encouraged voting, but now discouraged it. The Declaration of Sentiment had commended political action.

C. M. Burleigh saw no inconsistency in our approval of our past course of action, admitting that we had changed. Our aim from the beginning had been to clear ourselves from all responsibility for Slavery, and take the most effectual course for its abolition. If in our progress we had found that for this end we must change our action in some respects, that very change was proof of fidelity to our cause, and matter for future commendation. But the Society had never commended voting nor encouraged it. An incidental approval of political action was very far from an approval of an

Anti-Slavery party, or of voting at all under the Constitution of our country. There were other kinds of political action besides holding office or voting men into office.

Mrs. Mott believed the Society had never pursued the measure of voting. Our measures, as described in the Declaration of Sentiment adopted at the formation of the American Anti-Slavery Society was to form Anti-Slavery Societies, to send forth agents; to circulate books, tracts and periodicals; to seek to enlist the pulpit and the press in the cause of the suffering and the dumb; to aim at the purification of the churches from the guilt of slavery; and to encourage the labor of freemen instead of slaves. Nothing was said of voting, and probably nothing was thought of it.—Whatever acts upon the parties and politics of the country is thus far political action. Our exhibition of the political and economical evils of Slavery and advantages of Freedom, our exposure of the aggressions of the slave power in and through the government, are such.

W. L. Garrison said: Being the author of the Declaration of Sentiment, I may be supposed to know its meaning as it lay in the mind of the author. It laid down certain great principles and general measures, but it could not define every duty or measure which lay before us. It left it to each successive hour to reveal its peculiar duties in the light of these principles. We could not see the end from the beginning. Our duty was to see to it that we, in no way, compromised the rights of the Slave. Our friend will not say that the Declaration of Sentiment requires us to do a pro-slavery act.

On the contrary, it lays on us the strongest injunctions to make our position, our words and action, our entire influence, anti-slavery. We resolved to attempt the purification of the church; but who believes that this implied that we must become church-members? So we resolved to aim to purify the government, but did this any more imply that we must become members of the government? Every man must judge for himself of both these relations, whether they would compromise the rights of the Slave or not. To his own master be must stand.

The position of this Society upon the Constitution is well known. We hold that it contains certain wicked compromises of the rights of the Slave. It gives the Slaveholders a political representation for their slaves, thus bribing them to hold and multiply their human chattels. I cannot swear to give such power to Slaveholders. Does our Declaration of Sentiment require me to do it? On the contrary, its principles and spirit forbid such an oath. So of the obligation to put down a slave insurrection and return fugitive slaves. To be faithful to the principles of that Declaration, I must stand outside of a government which does not permit to do such acts. So if I find that the church of which I am a member is pro-slavery, as I recognize its Christian character by that membership, I must stand outside the church.

Yet I may exert both a political and religious influence. He is not the only politician who votes. That man is the greatest politician who does most to shape the character and policy of the government, though he never votes. Our friend need not be apprehensive that we shall cease to influence the government when we cease to vote. No persons are more vigilant of the action of the government and the political parties than the non-voting abolitionists.—I believe none do more to make Free Soil votes. Where are the most Free Soil votes cast? As a general fact, just where there are most abolitionists disfranchised for conscience' sake and the Slave's sake.

The Devil of temptation always says, "Do a little evil to do a great good. It is the best we can do under the circumstances. They are bad. I wish they were better, but we must take them as they are and yield to them." Now this is false and fatal counsel. I have no right to take a false position, or do an immoral act to put down Slavery.

Why should not abolitionists be satisfied with their principles and position? Their principles are acknowledged by the nation and the church as true, though they do violate them daily. The abolitionists are honest men, their opponents are dishonest; the abolitionists are consistent, others, are inconsistent; they are pious and christian men; their enemies are impious and unchristian. Both we and our opponents assert that all men are created equal! We try to carry out the principle, and they treat it with contempt and disregard. This Anti-Slavery movement is a new advent of Jesus of Nazareth. In it he is applying new tests to the people and church. The rulers have not believed on it. Capt. Ryders and his ruffian club, mob it. The parties and churches and mobs are combined to crucify the Anti-Slavery Messiah.

You may not look for the true Christian church, or the true Christian ministry outside the Anti-Slavery cause. It is animated by the same spirit and sustained by the same power, as was the great Christian Reformation of eighteen centuries ago. God is moving in it, and therefore nothing can intimidate us or stay its progress. When a man like Daniel Webster seeks to crush it, he lifts his puny arm against God.

We have seen much during the past year to encourage us. Even in the actions of the Baltimore Conventions there are hopeful signs.

It is a significant and instructive fact that every candidate for the nomination who had sought the office by extraordinary devotion to the Slave power was defeated. It is well known also that Gen. Scott was not the candidate of the South. For fifty-three ballottings they went in a body for Millard Fillmore, and for fifty-three times, the North said, No! For the first time the North stood firm and triumphed. This is no reason that any abolitionist should vote for Scott, but it is still a mark of progress. Then, that sixty-six men should vote against the Whig platform with the certainty that their success would insure the defeat of their party,

is unprecedented in the history of the two parties of the country.

We cannot vote for either Scott, Pierce, or Hale, for neither occupies a position in which an abolitionist can stand. Neither the Free Democratic Party nor Mr. Hale demands the abolition of the slave representation or the provision in the Constitution for the returning of fugitive slaves. It is true they call for a jury trial for them; but is this anti-slavery, to give to a jury the power to doom innocent men and women to slavery? Never can we in the remotest manner acknowledge such a right.—What matter is it to the fugitive, whether a jury or a commissioner delivers him to his master? It is our duty and purpose to claim liberty for the slaves, and deny the right of any power, through any forms, to send back to slavery those who have fled from it.

Mr. Topp alluded also to Mr. Topp's remarks on political action, expressing much pleasure at their spirit. It was the spirit of many others, who took similar ground. The partizan spirit is passing away. Now our difference is of opinion merely; and sometimes not even that. Some of our voting friends confess that we are right in principle; but they cannot resist the temptation to vote under the peculiar circumstances of every election. Expediency is their plea; so it is with Whigs and Democrats. But upon grounds of expediency alone our course is wise. Its policy is clear as its principle. Our numbers are insignificant and contemptible compared with the great parties. As moral reformers, our power depends not on numbers, and though few, we are mightier than they. But instead of owing the South by a display of numbers at the ballot-box, we only show our weakness. Such a display misrepresents the abolitionists. The South regards it as the whole anti-slavery force; whereas if we made no display of numbers, our power and numbers would be estimated by the proofs of our influence. Therefore, if any party has a right to complain of bad policy, it is we who may do it of our political friends.—Their action has done our cause serious damage. In the beginning of our movement we took no ground upon voting, and said little or nothing about it, but left every man to vote as he pleased. In the progress of our movement, new duties have been shown us, and among them that of going out of pro-slavery parties and a pro-slavery government. Yet in some sense we are all politicians. We deal with government, laws, parties and politicians, and they feel our influence. The Free Democrats of Syracuse, N. Y., were unwilling for Lucy Stone to leave there to attend our meetings, for they said her speeches made the people so abhor slavery, that while she persuaded some Free Democrats to be consistent abolitionists, she induced more Whigs and Democrats to become Free Democrats.

Thomas Whitson replied forcibly to the inquiry of Mr. Topp, showing that an adherence to the U. S. Constitution was incompatible with the principles of immediate emancipation, as that was a compact to protect slavery for a time longer. When we emancipate a jury, he continued, to try the right of a man to freedom, we compromise that principle. We should never permit the question to be considered. It is blasphemous to consider it. I would as soon be consigned to slavery as by Ingraham as by a jury. There is doubtless a great difference between the character of the Free Democratic candidate and that of Pierce or Scott, but in the position of agreeing to wrong they are alike. They all compromise principle for the present advantage to their party. If all the world would vote a wrong principle right, or a right principle wrong, it would do nothing to prove it true. The pirate himself does not perpetrate a greater outrage than Ingraham.—Any one of us would choose death rather than that fate. Our principles compel us to reject the religion and the politics which sanction such abominations. We demand the liberty of man, law or no law, Constitution, or no Constitution. I see men whom I love, men who are too good for their position, joining in political action under this Government. But this is a question of principles not men. The Constitution protects the institutions of the several States, Slavery included, it delivers the runaway slave to his master. Now if the contract is good, let us keep it in good faith; if bad, let us disband it openly.

Some allusion being made to Charles Sumner, one of the audience asked if Mr. Sumner did not procure the release of Capt. Drayton and Sayres? Mr. Garrison replied: What if he did? Does it prove his position sound as Senator of the United States, or that it is moral act to swear to sustain the Constitution? A man may do good and be better, but we must take them as they are and yield to them." Now this is false and fatal counsel. I have no right to take a false position, or do an immoral act to put down Slavery.

God forbid that I should take a leaf from the laurels of Mr. Sumner, but honor should be rendered to whom it is due. While much credit is due to Mr. Sumner for his efforts for the release of Capt. Drayton and Sayres, the release was not primarily owing to him. Paradoxical as it may seem, those men were probably largely indebted for their deliverance to Lewis Cass and Stephen A. Douglass. These gentlemen had made eloquent speeches in favor of the intercession of this Government for the pardon of O'Brien, Meagher and Mitchell, the Massachusetts Anti-Slavery Society, by kindling a back fire upon Slavery, sent a memorial to the Senate asking for similar action in behalf of Drayton and Sayres. This memorial Mr. Sumner, to whom it was sent, never presented. But a few days later, while he had it in his pocket, Senator Clarke of Rhode Island presented a memorial precisely similar, from anti-slavery men in R. I., which was respectfully received, referred and reported on. Mr. Sumner remained in Washington from December to April, without ever calling upon Capt. Drayton and Sayres, or expressing in any way to them his sympathy for them. In the mean time active efforts were made by their friends in many parts of the country to procure their pardon, Tabor, in the Liberator, to criticise Mr. Sumner's silence or his neglect to present our memorial, until one of the petitioners wrote to me for information respecting it, and I published his letter with brief comments.

Then Mr. Sumner went to Drayton and Sayres and represented to them that he would be inexcusable to present the memorial, and they of course yielded to his advice. Then he went to the President, and he consented to grant the pardon, if his power to do so were proved to him. Mr. S. furnished a satisfactory argument and the pardon was granted. Mr. Garrison continued at some length in support of the resolution, showing immediate emancipation to be the only Christian or safe principle for the Slaveholder.

The President stated that the pardon of Capt. Drayton and Sayres was due in a great measure to the efforts of Capt. Drayton's wife, who

spent weeks and months in going to the prosecutors and procuring their consent for his liberation. Prof. Cleveland of Philadelphia had also been very active in his exertions for the same object.

J. M. McKim added that no man had been more untiring and faithful in his exertions in behalf of these prisoners, than our late friend Nathan Evans, who should never be forgotten in the acknowledgments for their release.

Mr. Topp alluded also to Mr. Topp's remarks on political action, expressing much pleasure at their spirit. It was the spirit of many others, who took similar ground. The partizan spirit is passing away. Now our difference is of opinion merely; and sometimes not even that. Some of our voting friends confess that we are right in principle; but they cannot resist the temptation to vote under the peculiar circumstances of every election. Expediency is their plea; so it is with Whigs and Democrats. But upon grounds of expediency alone our course is wise. Its policy is clear as its principle.

We therefore earnestly call on all of both Sexes, and every class, to come up, in the spirit of candid inquiry, to the Convention, and aid us by the wisdom of their counsels. Our platform will as ever, be free for all who are disposed to discuss the subject with seriousness and candor.

J. L. ANDREWS,
C. C. STRONG,
SARAH JOHNSON,
HULDAH L. CHASE,
NATHAN H. HALE,
Committee.

To the friends of Free Discussion.

The undersigned solicitors for the advancement of the cause of Truth and Humanity, hereby invite all who are friendly to free discussion, to attend a Convention to be held at Salem, Ohio, on Saturday, Sunday and Monday, 27th, 28th and 29th of November next, for the purpose of freely and fully canvassing the ORIGIN, AUTHORITY AND INFLUENCE OF THE JEWISH AND CHRISTIAN SCRIPTURES.

This invitation is not given to any particular class of Philosophers, Theologians or Thinkers, but is in good faith, extended to all who feel an interest in the examination of the questions above stated. There are many who believe that a supernatural Revelation has been given to man; many others who deny this, and a large number who are afflicted with perplexing doubts—trembling between the silent skepticism of their reason and the fear of absolute denial. In issuing a call for a Convention we have in view the correction of error

The Anti-Slavery Bugle.

SALEM, OHIO, NOVEMBER 13, 1852.

EXECUTIVE COMMITTEE meets December 5th.

Western Anti-Slavery Fair—1852.

THE WESTERN ANTI-SLAVERY FAIR, will be held in Salem, commencing December 1st and ending two days. The object of the Fair is to aid in the restoration of freedom to the slaves and in securing and perpetuating the principles of the free, by publishing and enforcing principles of justice and freedom upon government and people.

Experience here and elsewhere has demonstrated the utility of Fairs, as a source of Slavery revenue. We therefore hope that friends of Anti-Slavery principles and men will be liberal in their contributions and in forwarding them. The more varied the assortment of articles the better.

We are heartily glad that Gerrit Smith is going to Washington. He is an honest, brave, kind-hearted Christian philanthropist, whose religion is not put aside with his Sunday coat, but lasts him clear through the week. We think him very wrong in some of his notions of Political Economy and quite mistaken in his ideas that the Constitution is inimical to Slavery and that injustice cannot be legalized; but we heartily wish more such great, pure, loving souls could find their way into Congress. He will find his seat anything but comfortable, but his presence there will do good, and the Country will yet know him better and esteem him more highly than it has yet done.

The New York Evening Post says of Mr. Smith's election:

"Among the most notable results of the election in this State, is the return of Gerrit Smith to Congress. Mr. Smith is universally known through the country for his uncompromising hostility to slavery. His talents and influence are not so generally known. He is one of the most eloquent public speakers in the country. He is a man of vast wealth, very highly qualified, and qualified in every way to stand in the very front rank of Congressional debaters."

Gerrit Smith Elected.

Smith is elected by a plurality a lot of 2,000, an event we had not the hope for on his first nomination, but a deep interest to us, whether friends to freedom. It is an event of hope in view of Mr. Smith's radicalism, and deem them revolutionary views, he is not an anti-slavery Whig or a like Campbell and Seward, Van and Bryant. He is not a Free Soiler and Summer, recognizing the existence of slavery in the States. He is not in theory, that slavery can be "all" any more than "national," except the pirates right. A right which gives it immunity from assault, or from extirpation by national law. He is indeed the first known, high-pitched abolitionist ever elected to Congress, who are harbored. There may be perhaps often a difficulty in identifying those guilty of this humanity, but beyond this they have everything to their own hands, to tear men, who have the misfortune to carry hearts in their bosoms from their property and their homes. And this is the price we are compelled to pay for Union with slaveholders.

The slaveholders are greatly lacking in zeal or courage, or cases of this kind would be multiplied. We have a willing judiciary, and no lack of fugitives, who are harbored. There may be perhaps often a difficulty in identifying those guilty of this humanity, but beyond this they have everything to their own hands, to tear men, who have the misfortune to carry hearts in their bosoms from their property and their homes. And this is the price we are compelled to pay for Union with slaveholders.

At a moment's notice David Paul Brown and William A. Pearce volunteered as counsel for the prisoner, and the summary proceedings commenced. A lawyer named Petrie, who seemed worthy of his business and acted as counsel for the man hunters, the affidavit taken in Maryland, describing Brown, in the accustomed negro trading style, was presented by Pearce as proof of his property in the man; and to prove his identity a witness named Reed from Maryland was produced. Reed swore positively that he had known Brown, under another name, for years, and that he was Pearce's slave. But his statements, under the searching cross-examination of Mr. Brown, gave the appearance of an atrocious piece of fraud to the whole proceedings. He testified that so far as he knew, Pearce owned no property except several slaves, that he rented a little place, and most of the time worked at cutting wood and other like jobs; that he (R. C.) believed Pearce inherited his slaves from his father, though he did not know that the father made a will, and Pearce's older brother had no slaves; that he had never seen the prisoner in Pearce's employ, but had often seen him at work with farmers in the neighborhood; that he had heard Pearce claim him as his slave, and this with the general rumor was his only knowledge of the fact; that he lived ten miles from Pearce's and some of P. C.'s neighbors; for whom the prisoner had worked much nearer; that Alberti came to Cecil Co., and saw Pearce, and that on Monday Pearce and Alberti called on him to accompany them, and they came together to Philadelphia, Pearce bearing the expense. Monday evening he was taken to see Brown by a confederate of Alberti, and saw him in the street, the first time he had seen him since his escape, which was some time in '45 '46 '47 or '48, he could not tell which. Then they all went to Alberti and spent the night.

At this stage of the trial it was postponed to Friday, at four o'clock P. M. at the request of both parties.

Pon the face of the case the whole proceeding looks like a wicked conspiracy to rob a poor man of his liberty. Alberti sees him, marks his features and person, goes to Maryland, finds a claimant in the person of an irresponsible, sottish looking fellow goes ten miles and picks up a fit witness, makes out an affidavit with a description of the man and hurries back, points him out to the witness, and after all lodging together and procuring their counsel and warrant, they seize their man.

We now hope to see it done, the New York Tribune has the following election of Mr. Smith's success:

"Gerrit Smith to Congress and District which gives Pierce and King, Church, & Co., about 1,000 majority of the signs of the times. It shows that such exalted repudiation of the Slave-

very plank in either Baltimore Platform is by no means confined to Whigs. Mr. Smith is one of the most thorough, consistent, uncompromising opponents of Human Slavery in any country. He believes it unconstitutional, and will take the oath to support the Federal Constitution with the understanding that said oath requires of him the utmost effort to strip Bondage of every shred of pretended legality, and expose it to the ridicule of the enslaved and the scorn of mankind. These, mind you, are not our ideas, but Gerrit Smith's and he has just been elected to Congress by a handsome majority, running stump against the regular nominees of the two great parties. Seven-eighths of the electors of Oswego and Madison counties have probably voted for either Scott or Pierce; yet thousands of these same electors have simultaneously voted to send Gerrit Smith to Congress—and have sent him. Let those fancy that the coalition of the Burners with the various sorts of Hungers to "kill Seward," has crushed Anti-Slavery, "put them in their pipe and smoke it." This is but a beginning.

We are heartily glad that Gerrit Smith is going to Washington. He is an honest, brave, kind-hearted Christian philanthropist, whose religion is not put aside with his Sunday coat, but lasts him clear through the week. We think him very wrong in some of his notions of Political Economy and quite mistaken in his ideas that the Constitution is inimical to Slavery and that injustice cannot be legalized; but we heartily wish more such great, pure, loving souls could find their way into Congress. He will find his seat anything but comfortable, but his presence there will do good, and the Country will yet know him better and esteem him more highly than it has yet done.

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Slave Cases in Philadelphia.

Three men have recently been on trial in Philadelphia, before the United States Circuit Court, for harboring and assisting thirteen fugitives to escape from their masters. The jury after being out from Thursday morning until Saturday evening, returned a verdict against Daniel Caulfield, one of the defendants, in the sum of \$2,800. The other defendants were acquitted.

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We have a willing judiciary, and no lack of fugitives, who are harbored. There may be perhaps often a difficulty in identifying those guilty of this humanity, but beyond this they have everything to their own hands, to tear men, who have the misfortune to carry hearts in their bosoms from their property and their homes. And this is the price we are compelled to pay for Union with slaveholders.

On Thursday of last week Thomas Brown was also seized as a fugitive, and taken before the notorious Ingram. His captor was the equally notorious kidnapper Alberti, whom Governor Bigler pardoned out of the Penitentiary a few months ago, to which he had been sentenced for kidnapping a free citizen. The following account of the matter as far as known is from the Pennsylvania Freeman.

At a moment's notice David Paul Brown and William A. Pearce volunteered as counsel for the prisoner, and the summary proceedings commenced. A lawyer named Petrie, who seemed worthy of his business and acted as counsel for the man hunters, the affidavit taken in Maryland, describing Brown, in the accustomed negro trading style, was presented by Pearce as proof of his property in the man; and to prove his identity a witness named Reed from Maryland was produced. Reed swore positively that he had known Brown, under another name, for years, and that he was Pearce's slave. But his statements, under the searching cross-examination of Mr. Brown, gave the appearance of an atrocious piece of fraud to the whole proceedings. He testified that so far as he knew, Pearce owned no property except several slaves, that he rented a little place, and most of the time worked at cutting wood and other like jobs; that he (R. C.) believed Pearce inherited his slaves from his father, though he did not know that the father made a will, and Pearce's older brother had no slaves; that he had never seen the prisoner in Pearce's employ, but had often seen him at work with farmers in the neighborhood; that he had heard Pearce claim him as his slave, and this with the general rumor was his only knowledge of the fact; that he lived ten miles from Pearce's and some of P. C.'s neighbors; for whom the prisoner had worked much nearer; that Alberti came to Cecil Co., and saw Pearce, and that on Monday Pearce and Alberti called on him to accompany them, and they came together to Philadelphia, Pearce bearing the expense. Monday evening he was taken to see Brown by a confederate of Alberti, and saw him in the street, the first time he had seen him since his escape, which was some time in '45 '46 '47 or '48, he could not tell which. Then they all went to Alberti and spent the night.

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Several witnesses were present for the defense to prove that Brown had resided here longer than the time fixed for his escape. But a defense is an empty form before Ingram. No testimony could outweigh the five dollars blood-money for which his palm is itching. We are told that though he had heard not a word of the defense, he said to the bystanders, after postponing the case, that he had "no doubt the nigger was a slave."

Such is the judge clothed by this Democratic Government with supreme power over men's liberties, in this city of brotherly love.

Water Cure.

Wash and be whole, is the growing sentiment of the day. Hence the multiplication of water-cures. To those who are so unfortunate as to need, we can confidently recommend the Granville Cure, (see advertisement.) Not from any examination of the premises, but from an intimate acquaintance with its principal, Dr. Bancroft, has had long and successful experience as a practitioner and will be found by all who consult him to be agreeable, intelligent and conscientiously attentive to their comfort and restoration.

Perhaps it may be no recommendation to Dr. Bancroft's Water Cure. But his name recalls to us his manly independence and benevolent devotion to the Anti-Slavery cause, at a time when it seriously threatened all his prospects and hopes, so to do. He was among the most fearless and indefatigable of Anti-Slavery pioneers in Ohio. Had the spirit of labor and the determination of purpose, which marked the commencement of our enterprise, extended with our increasing number, slavery, though it might be more rampant, would feel less secure of its power than now. We hope that bunglers and progressives, will crowd Dr. Bancroft's Water Cure. We think if anywhere, they will there find improvement in health and certainly loose nothing in morals and humanity.

Pennsylvania Anti-Slavery Society.

The anniversary of our Pennsylvania friends seems to have been all they could have expected or desired. We transfer from the Freeman to our columns a part of the account of its interesting proceedings. We could not better occupy them with important anti-slavery matter than by so doing. Our only regret is, that we could not give the report to our readers entire. The Pennsylvania Society is one of the important organizations on which greatly depends the integrity and permanence of the anti-slavery enterprise in this country. From their proceedings it will be seen that they are yet, as they have ever been, true to their principles and faithful to the slave.

LAND REFORM will find in Gerrit Smith a champion, wise, attached and firm.

CHARLES DURKEE.—The two hunker parties united for the defeat of Mr. Durkee. We are sorry to say they were successful.

Letter from C. S. S. Griffing.

LITCHFIELD, Nov. 7, 1852.

DEAR MARIUS: Immediately after the close of the Michigan State Convention, we started for Ohio, and after a delightful ride of two and a half days, arrived at our home in Litchfield. I found the riding beneficial to me, and have been improving ever since, and now have the pleasure to report myself recovered from a most malignant attack of Chilbl Fever, a repetition of which I hope never again to experience. P. Pillsbury returned with us and has been laboring since in this vicinity. The first Sunday after our arrival, meeting was held in this place, Mr. Pillsbury speaking with his usual ability and plainness, and made a most favorable impression. On Monday evening by special request, Mr. Pillsbury delivered his admirable address on the French Revolution, at Wellington, and since then we have held Anti-Slavery meetings, in Sullivan, Westfield, Hinckley, Granger, Richfield, and Brighton. In every place we had good audiences and excellent meetings.

On Tuesday the day of Election, we parted company with Mr. Pillsbury in Cleveland, he there taking the cars for Buffalo, on his way to his home in New Hampshire. For three months past he has labored with us most ardently and effectively to present what we consider the best means for the abolition of Slavery—and at no time since the organization of the W. A. S. Society, has such labor been more needed, or more successfully bestowed.—The general delirium consequent upon a Presidential election, makes it necessary for us to stand firm and unwavering, that some evidence may be given that correct principles are potent to sustain us against the seductive influence of Politics and Politicians, even though in a crisis of theirs they most earnestly implore our aid. The superiority of moral over Political action for the furtherance of moral reforms. Mr. Pillsbury has most happily shown, as all can testify who have been permitted to listen to his lectures, and through evil report and good report, uninfluenced by the anathemas-censures or complaints, of Religious or Political enemies, or the detection of false Brethren, he has borne our banner triumphantly aloft, without concealment and without compromise proclaiming, No union with Slaveholders in Church or State.

Wednesday evening Josephine and myself held meeting in Roylton. The audience in attendance gave evidence of a desire to continue agitation on this subject, although the Presidential election had passed. Thursday evening we were at Brecksville, and notwithstanding a severe storm of rain quite a large meeting was convened in the town house who listened attentively to an exposition of our position and action. After we had spoken several Free Soilers present, responded to most of our positions, and in a truly catholic spirit avowed their willingness and determination to co-operate with us.

Upon the face of the case the whole proceeding looks like a wicked conspiracy to rob a poor man of his liberty. Alberti sees him, marks his features and person, goes to Maryland, finds a claimant in the person of an irresponsible, sottish looking fellow goes ten miles and picks up a fit witness, makes out an affidavit with a description of the man and hurries back, points him out to the witness, and after all lodging together and procuring their counsel and warrant, they seize their man.

and all who were laboring for the overthrow of Slavery. To us such assurances were truly encouraging, and the brief acquaintance formed with the abolitionists of Brecksville and vicinity, is a pleasant remembrance, one which we hope may be mutually profitable. Friday evening we were at Benetts Corners. Here too we had rain, and a good attendance of Abolitionists, whose love for the cause many waters cannot quench. Here too, a good Free Soiler came forward to apologize for his party, who he admitted were not what he desired, but had hope that they might hereafter attain to a respectable Anti-Slavery position. In several places some donations and pledges were obtained, which are properly reported to the treasurer of the Society.

C. S. S. Griffing.

RAINY, (near Adrian), Mich. November 2nd, 1852.

FRIEND ROBINSON: This, as you know, is election day—the great Saturnalia of slaveholding politicians. I have been to the place where the people deposit their votes—very appropriately chosen too—a rum selling tavern, every room crowded with men, the floor plastered thick with a slimy compound of mud and tobacco juice, the "sovereigns" spitting right and left, formidable discharges of yellow-stained saliva; pulsing the smoke of bad cigars coolly in each other's faces, some drinking vile whisky and vieler rum and brandy at the bar. Poor worshipers of that Trinity of spiritual, physical and moral depravity, Rum, Tobacco, and Slavery! The gathering, too, was *parasitically* decent, far above such assemblages in cities, towns, or even country neighborhoods.

A Presidential election is this too, no ordinary occasion, but one on which multitudes of men, fathers, sons, husbands and brothers cast their votes for men to execute the Fugitive Slave Law, to keep a million of women, wives, daughters, with all of woman's rich affection, often with queenly beauty and saint-like purity, in a condition where all the sweet ties of kindred can be rudely torn asunder, and woman's virtue is only a mockery among the vile! Many do this blindly and with little thought of the greatness they commit; many, alas! with hardened hearts, sell their noble birthright of freedom, manliness, and kind humanity for some poor mess of pottage, some applause of the blind and wicked, some paltry office.

Vervily, Slavery is doing its saddest work, throwing a spell of darkness over a nation's mind! But darkest night precedes day-dawn. Gleams of light are visible now; I could see or hear no tokens of enthusiasm, all seemed to go to their miserable work, with few words, and those quietly spoken—the more intelligent seemed to be ashamed, the ignorant stilled by feeling that no hearty cheering words came from the leaders. Now and then a Free Soiler would utter his word of rebuke, and those around shrink away in fear, knowing that his position was mainly compared to theirs, bound though he were, to the fatal "compromises," to break which the boldest almost hold their breath,—in good time when words of earnest boldness shall waken the nation, they shall be snapped like green withes by the giant's arm when strength comes against him. Our path is still onward, our work to scatter the living coals of Truth upon the nation's naked heart," and seeing that though evil seems to prosper yet the Truth alone is strong.

I sat down thinking to give, perhaps, what might be called my "first impressions" of Michigan as an anti-slavery field, but have wandered to another topic. It is however of small moment. Enough to say, as has been said by others, it seems a rich field, ripe for the harvest. The labors of J. W. Walker, Parker Pillsbury and others have done much, but still we have but opened the way for much more. I have held, within ten days past, nine meetings, at Wolf Creek, Cambridge and Rome, principally in school houses, within a circuit of six miles in well-settled farming neighborhoods. Have had in most instances good audiences and a readiness to hear quite remarkable so near an exciting election time. Shall spend this week in this vicinity, as the Quaker residents on these beautiful farms are less occupied by politics than many others, and I can therefore do something here now, and when the die is cast and politics cease to be the absorbing topic, gain a better hearing elsewhere. I will report progress, from time to time, meanwhile accept the best wishes of

Your friend,

G. B. STEBBINS.

—

Medina Woman's Temperance Convention.

LITCHFIELD, Medina Co., Nov. 3, 1852.

DEAR MARIUS: We have just been holding a Woman's Temperance Meeting in Medina County, which we think promising. The "good time coming," when that portion of moral influence, which has slept in the mind of woman, shall be awakened and employed in behalf of every object which contemplates the amelioration and elevation of the race. And although many of the women who were prominent at the Convention, felt exultation in the success of their cause, we are less inclined to question their position in reference to that movement, than their understanding of it, since their names have appeared attached to a call for a Woman's Convention, and their active co-operation secured in the accomplishment of its object.

The meeting was held in Phenix Hall, a large, elegant, and commodious building, which was well filled through the day, and in the evening crowded to its utmost capacity, with the respectable and intelligent of the county and village. It being court week, several lawyers gave us a hearing, and participated in the discussion of the Resolutions which were before the Convention. A respectable number of ministers were present, also, who evinced their interest in the cause, by their co-operation with us. The Resolutions presented by the business committee, were generally broad, covering the length and breadth of ground comprehended within the jurisdiction of the Convention, and were passed, with one exception.

The conservatism of the Convention objected to this Resolution on the ground that it claimed too much for woman. That no precedent was found for its Catholicity in the Bible, and that it might to some extent characterize the Convention with the unpopular idea of "Woman's Rights"—an idea which a venerable minister at the opening of the Convention repudiated as wholly irrelevant to its object, and one which he ventured to hope might "not enter the heart of any present."

The "common sense" of the Convention was invoked for the suppression of a Resolution at once so false and ridiculous, which was properly responded to, and the resolution was lost. So the Convention preserved its dignity within its own proper limits.

The communication of the Convention was to this Resolution on the ground that it claimed too much for woman. That no precedent was found for its Catholicity in the Bible, and that it might to some extent characterize the Convention with the unpopular idea of "Woman's Rights"—an idea which a venerable minister at the opening of the Convention repudiated as wholly irrelevant to its object, and one which he ventured to hope might "not enter the heart of any present."

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THE ANTI-SLAVERY BUGLE.

Selected Articles.

New Modes of Spiritual Communication.

A controversy which appears in the *Spiritual Telegraph*, between its editor, Mr. Britton, and Dr. Richmond, develops the fact that the "spirits" have taken a new mode of communicating with the world. We give the statements of the *Telegraph*, with the names of the subscribing witnesses, as we find them.

STATEMENT OF THE MEDIUM.

Dear Sir—I have been solicited by a mutual friend to send you a concise statement of my experience, as connected with some mysterious writings which have occurred in my room, a *fac simile* of one of which appeared in number nine of the *Spiritual Telegraph*. I comply with the request, though in contrariety to my inclinations, which would prompt me to shrink from any publicity.

The original paper containing the autograph I found on my table, about three o'clock one afternoon, on my return from business; the paper used being a sheet of drawing-paper, which was incidentally left on my table, and which I am sure was blank when I left my room in the forenoon. The succeeding autograph manuscript, a representation of which was published, was executed in my room, on a piece of parchment, left on my table, by direction of the spirits, for that purpose. This was written on during the night, while I was in my room asleep.—I would add, that many of the signatures on the parchment were entirely strange to me, having never seen them before.

I have also had several specimens of various oriental languages, written in my room, on paper which I could identify as my own, though the languages were unknown to me. These have been written on, both when I have been in my room and when I have been absent. Several of the languages referred to, I had never seen prior to my acquaintance with them through these mystical manuscripts, and of course did not know what they were, until I had submitted them to a linguist, who read them with facility.

The first of which I received was, as I am informed through the kindness of Professor Bush, a quotation from the Old Testament, written in Hebrew. The execution of this occurred about three o'clock in the afternoon, soon after I had returned from my business. I was alone in my room, when, through the sounds which then occurred in the room for the space of five minutes, during which interval they—"the spirits"—promised an attempt to write. I obeyed their request, and went into a room below, where sat my sister. I told her what had transpired, and at the expiration of the five minutes, we both ascended to my room. Instead of finding, as we had conjectured we should, some directions, written in English, we discovered this Hebrew quotation, the ink on the paper being still unabsorbed, although after experiment proved that the ink of a hand, heavier than that in which the Hebrew was written, would, on the same kind of paper, invariably dry in from two to three minutes' time.

That these writings have not been imposed upon me, I know, because I have seen *some of them written*. I have seen them written in the day time, as well as in the night; and that I was in no "abnormal magnetic state," I infer from the fact that my consciousness of the circumstances of outward life remained unimpaired. The ringing of the fire-bells, moving of engines, the tolling of the bells at the ferry, the paddling of the boat's wheels, and various other noises common to the city, were no less distinctly heard than at other times.

That these writings were not perpetrated by myself, I have many strong proofs. First: I had never seen any specimens of the languages in which most of the manuscripts were written, and even to the present date, I have seen no other specimens of one or two of the languages used. Second: That power which has communicated to us in our circle, through the rappings and lifting of tables, professes to have performed this writing also.

That these rappings and liftings are not the results of an "abnormal magnetic state," I have reason to suppose from the fact that manifestations have been made in our circle, in the light, palpable to the various senses of all present, which, by far, surpassed, in point of power, the capability of any one in the circle. But this, too, with all the rest, is but a fancy, a dream, then is my whole life but a dream—a very real dream—and not altogether in its course.

Had I time and disposition, I might relate facts sufficient to fill a volume, in relation to this matter, the majority of which would favor none other than the spiritual theory; but as I am no literary character, I will here leave the matter to the numerous others who are, and whose facts are doubtless as much to the point as my own.

Yours truly, E. P. FOWLER.

New York, August, 1852.

To the foregoing, Mr. Britton adds the following statement of facts, which had been prepared by Mr. Charles Partridge, editor from the minutes of the New York circle:

STATEMENT CONCERNING THE MANUSCRIPTS.

The authenticity of Spirit-Writings which have been given in this circle, through Edward P. Fowler as medium, having been gallantly in question by Dr. Richmond, the undersigned beg leave to state that they have been in the habit of attending circles with Mr. Fowler, for the investigation of spiritual phenomena, for the last two years, generally once, and sometimes twice a week. During these sessions, a great variety of demonstrations of spiritual presence and power have occurred, and numerous communications have been given, some of which may be thus briefly stated:

Persons at the circle have been unexpectedly turned round with the chair on which they were sitting, and moved to and from the table; chairs and sofas have suddenly started from their positions against the wall, and moved forward to the centre of the room, when they were required in the formation of the circle; the persons in the circle have each successively lifted his own side of the table, and the invisible power has raised the opposite side correspondingly; occasionally the spirits have raised the table entirely, and sustained it in the air, at the distance of from one to three feet from the floor, so that all could satisfy themselves that no person in the flesh was touching it; lights of various colors have been produced in dark rooms

the table has often been rocked with great violence, and suddenly—and unexpectedly to the whole company—it has been instantly arrested and held firm and immovable, with the upper surface inclined to an angle of some forty-five degrees, when the lamp, pencils and other objects on the table, would slide or roll off on the very edge, and there remain fixed as if riveted to the table; a man has been suspended in, and conveyed through the air, in all a distance of fifty feet or more. The communications have been given in various ways, but chiefly in writings and by the rappings, after the ordinary alphabetical mode.

To establish the authenticity of the spirit-writings through Mr. Fowler, the following specific statements seem to be required: At the close of the session held on the 17th of November, 1851, the spirits—through the alphabet, and in their usual manner—said, "We wish to give you a sentence for you to find out and remember," when the following message was communicated: "Debenos amar a todo el mundo, nun a nuestros enemigos."—No persons present on that occasion understood a word of this language, but we were subsequently informed that it was Spanish.

At the sitting on the 24th of November, 1851, the spirits commenced with their signal for the alphabet, and the following message was communicated: "My dear friends—I am happy to announce to you that the project which has engaged our attention for some years has at last been in part accomplished.

I am, BENJAMIN FRANKLIN."

Question. Do you refer to what took place with Edward in the nights of Friday and Saturday last?

Answer. "Yes."

Question. Was the writing in Hebrew—executed in Edward's presence—chosen by the spirits as significant of a new Spiritual Era?

The Spirit. "Partially."

Here the colloquy was interrupted, and the spirit charged the medium as follows—the alphabetical mode of communication being preserved—"Edward, I wish you to get a book and note down very particularly what you have witnessed and will yet see.

By Mr. Partridge. If I had been in the room could I have seen what Edward saw?

The Spirit. "Your sphere would not have admitted us to present ourselves, even to Edward."

By some one.—"Who was the small man that Edward saw in his room?"

Spirit.—"The small man was Hahnemann. On Tuesday evening, December 11th, 1851, while specimens of writing in Hebrew and Sanscrit—executed by spirits in Edward's room a day or two previous—were under examination, the signal for the alphabet was given, and the following communication spelled:

"Edward, put that paper on your table, and we will write a sentiment and subscribe our names; then you may sign it too."

A paper was accordingly placed on the table, and, on the following day, in the absence of Mr. Fowler, the words, "Peace, but not without freedom," were written on the paper, together with nearly all the autographs—an engraved *fac simile* of which was published in No. 9 of the *Spiritual Telegraph*.

Subsequently on two separate occasions, viz.: on the 18th and 22nd of December, remarks were made relative to the paper, and the signing of it by those of the circle who concurred in the sentiment it was supposed to teach. Some had signed it already, but irregularly, and in such a manner as to leave no room to record its history, which was greeted by all. At length the spirit said:—"But that and we will make another." This direction was obeyed; the paper was destroyed, and two sheets of parchment were procured and placed in a roll on Edward's table, and during the night of September 23rd, 1851, the same sentiment, "Peace, but not without freedom," was again written and fifty-six autographs attached, including all, or nearly all, the names on the first paper, with several others.

At the next meeting, which occurred on the 25th of December, the sentiment and signatures being under consideration, the question arose as to what was proper to be written as the history of the manuscript, when the following message was received from the spirits: "Now agree upon what should be written on the parchment." The spirits then directed Dr. Gray, Dr. Hull, Mr. Bauer and Mr. Partridge, to retire to another room and determine as to what should be written on the parchment. Dr. Hull was then designated as the one to execute the writing, which was done according to his will. It was then asked if the signatures were in each case executed by the will of each spirit whose name appears, or done by one operator for the whole? Answer: "Each for himself; by the aid of the battery."

During the session of the 13th of January, 1852, the spirits signified their desire to make a communication in Hebrew. Mr. Partridge asked who shall call the alphabet, and received for an answer, "The only one present who understands it—GEORGE BUSH." Professor Bush, thereupon proceeded to repeat the Hebrew alphabet, and a communication in that language was received.

Many additional facts might be given, to show that spirits communicate in various languages through E. P. Fowler, but the above will suffice for the purposes of this statement.

We cannot allow the present occasion to pass without an expression of the entire confidence and unqualified esteem with which Mr. Fowler is regarded by the members of the New York Circle, and by those who know him generally. We have had an intimate personal acquaintance with him for two years past—some of us for a much longer period—and we have only known him as a high-minded and honorable young man. From the beginning he has young and brief life limb of the law must always carry a package tied with red tape, always look heated, perplexed and over-run with business.

And a wealth of reputation is sometimes no less serviceable than money. General Cass, when he addressed the "unfeathered" at Tammany, could afford to throw off his coat, stock and vest. Your unknown orator, who never was a defeated candidate for any thing higher than Inspector of Elections, must buy a new coat for such an occasion, and spend an extra half-hour at the barbers before venturing his speech.—*N. Y. Times.*

QUEER CONCEITS.—The *Belfast Journal* relates a funny story of a Dutch painter, who had for a subject the sacrifice of Isaac. He represented Abraham as a sturdy old Dutch burgher levelling a musket at his son, while the interceding angel spits in the pan to stop the sacrifice.

Arvine, in his *Encyclopaedia of Anecdotes*, records many instances of laughable anomalies of painters, and among others, that of the picture of Eden, in which Adam and Eve occupy the foreground, while in the background a German student is shooting the buck!

There is an old painting, by a French artist, of the Lord's Supper, in which the table is decorated at each end with tapers holding cigar lighters?

Somebody says that "devil" is a word any way it may be written.

Remove the D and it is *evil*; remove the E and it is *vile*; remove the V and it is *lll*; remove the I and the L remains, which has the aspirate sound of *hell* itself!

Autumn.

BY GEO. W. ELLIOTT.

I love thee, Autumn, though thy days, When Summer's brightest robe decays, Are saddest of the year;

I love thee, though the chill night air Hath blighted all the flowers fair,

And made the gay fields drear.

How beautiful the forest trees,

When, ruffled by the gentle breeze

That comes soft, stealing by,

The sombre hue, the lively green,

The golden spangled in between,

Reveal their richest dye.

The purple leaves of the "Old Oak Tree,"

The orange dress of the hickory,

Are seen in colors rare;

The "Mountain Pine," that Hosmer sings

Above them all her green cap flings,

In proudest triumph there.

The Apple-trees are bending low

With fruit whose juice ere long will flow

To cheer the festal board;

The choicer kinds are picked with care;

The Spitznburg and Greening rare,

For winter use are stored.

The Children, too, now take delight

In roaming where the frosts of night

Have made the ripe nuts fall,

They gaily sport in childish glee,

And passing round from tree to tree,

They pull the best from all.

There's beauty in the varied eyes

Of clouds now sailing o'er the skies,

Like fairy spirits flying;

There's beauty seen in every place,

Which nature hath prepared to grace

The couch where Summer's dying.

I love thee, Autumn, for the thought

Which thy rich scenes to me have brought,

When viewed at dawn or even,

That though like flowers lately bright,

We too must wear the pall of night—

We may yet bloom in heaven!

Evils of Poverty.

It is one of the worst annoyances of poverty that it debars a man from many privileges, which at first glance, seem to be exclusively his. A rich man can afford to dress more shabbily than a poor one. A wealthy merchant can wear a shabby coat, but his clerk, on three hundred a year, must wear one of the latest style and having the exactest fit. A man owing a block of city buildings can afford to rent the second story of one cheaper than any of his own; for his family residence; but his penniless neighbor must take a whole house, have his name on the door plate, and nobody else's sign on the front, or give up his hopes of getting into the business. A banker's wife can afford to receive calls in a six-penny calico dress; but the lady of our friend, whose only earthly means is his salary of a thousand per annum, must never be seen in her parlor but in silk or into the country with a three shilling bonnet, and looks "so neat and lovely," without a grain of jewelry about her; while the journeyman milliner must wear her four dollar bonnet, and be loaded with golden ornaments, all to come out of her three dollars wages per week. A rich man may amuse himself a morning playing the Croton upon his side-walk and the plants in his yard. If we, in our mediocrity, if not in our poverty, do it, we must rise with the sun, and be through with the refreshing exercises before our neighbor looks out of his front door, or we are degraded to the level of a "man servant." Your millionaire can refuse to subscribe to a benevolent effort; we are mean if we decline. If he gives of his income a fraction whose numerator is a unit, and its denominator a sum larger than ever was entered in our account books, he is applauded. When we give to the amount of the hundredth part of our salary, we are ashamed.

A doctor of divinity can afford to wear a "shocking bad lot"; the young licentiate must always sport a new one, and not one bought in the Bowery either. A wealthy physician can afford to make his calls on foot, as Dr. John Mason Good always did, when his practice amounted to more than \$10,000 per annum, or avail himself of an omnibus when it is on his route. The young and unknown physician, who feels that he is as rich as Cæsarius in the remote prospect of \$14,000, must make his calls in a gig, or cease to attend the patron out of whom he confidently expects to get one quarter of that very respectable amount of money. A lawyer in good practice can afford to walk leisurely across the Park.

A younger and brief life limb of the law must always carry a package tied with red tape, always look heated, perplexed and over-run with business.

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DIVIDING THE WORK.—"Have you said

your prayers John?"

"No man'm. It ain't my work; Bill says

the prayers, and I say the amen's! We agreed

to do it, 'cause it comes shorter."

Economical youth, that!

Confectionary.